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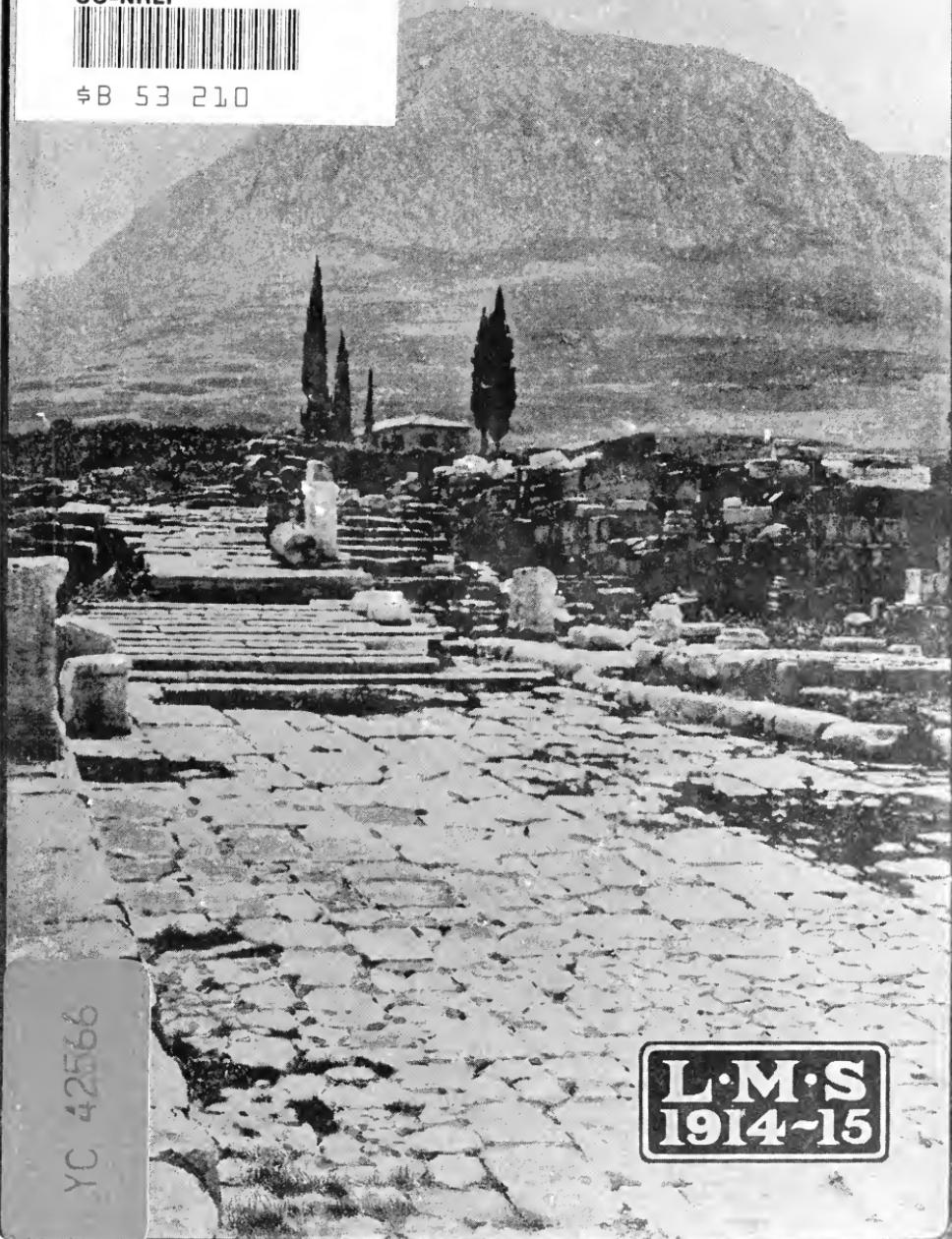
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(INCORPORATED.)

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"AS AN EXTRA."

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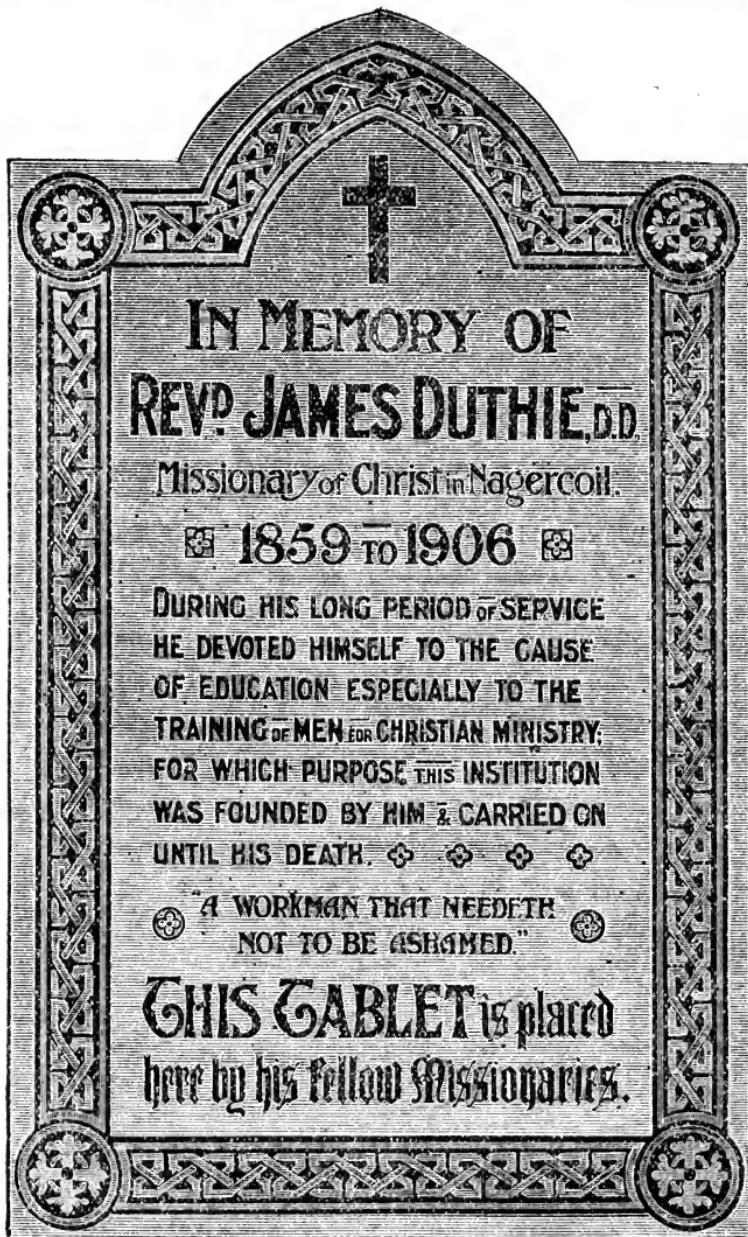
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FRONTISPICE.

Builders in the Waste

By BASIL MATHEWS

The Popular
Edition of the
Report of the
LONDON
MISSIONARY
SOCIETY,
1914-15.

“And though faint with sickness, and encumbered in ruin, the true workers redeem inch by inch the wilderness into garden ground; by the help of their joined hands the order of all things is surely sustained and vitally expanded, and although with strange vacillation, in the eyes of the watcher, the morning cometh, and also the night, there is no hour of human existence that does not draw on towards perfect day.

“And perfect the day shall be, when it is of all men understood that the beauty of Holiness must be in labour as well as in rest. Nay! more, if it may be, in labour; in our strength, rather than in our weakness; and in the choice of what we shall work for through the six days, and may know to be good at their evening time, than in the choice of what we pray for on the seventh, of reward or repose. With the multitude that keep holiday, we may perhaps sometimes vainly have gone up to the house of the Lord, and vainly there asked for what we fancied would be mercy; but for the few who labour as their Lord would have them, the mercy needs no seeking, and their wide home no hallowing. Surely goodness and mercy shall follow them, all the days of their life; and they shall dwell in the house of the Lord—FOR EVER.”

JOHN RUSKIN,

Lectures on Art.

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A MASTER BUILDER

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

ST. PAUL.

(*1. Corinthians iii. 10-13.*)

Chapter One

THE WASTE AND THE CITY

“For the finer spirits of Europe there are two dwelling-places: our earthly fatherland, and that other, the City of God. Of the one we are the guests, of the other the builders. To the one let us give our lives and our faithful hearts; but neither family, friend, nor fatherland, nor aught that we love has power over the spirit which is the light. It is our duty to rise above tempests and thrust aside the clouds which threaten to obscure it; to build higher and stronger, dominating the injustice and hatred of nations, the walls of that city wherein the souls of the whole world may assemble.”

ROMAIN ROLLAND

(Journal de Genève, 1914).

Walking down the stone steps leading from the Great Hall of the Edinburgh World Missionary Conference in the early summer of 1910, I felt as though I could see on the horizon—distant, yet distinct—the battlements and pinnacles of the City of God. Japanese and German, Chinese and French, Dane and Negro, Briton and Indian—our union there seemed the authentic prophecy of the triumphant establishment of that City “which hath foundations.”

It makes a man catch his breath with pain to-day to remember walking down those steps in friendly talk with Dr. Julius Richter and Herr Axenfeldt, whose faces are now hidden in Germany behind the smoke of guns and the heavy fumes of poisonous gases.

Was that vision of the City sheer mocking mirage? If not, how comes it that, within five years of the Edinburgh Conference, we are blasting to pieces the foundations of so much that we held dear and thought to be secure. If

BUILDERS IN THE WASTE

“God is in His Heaven” why, to all seeming, is it all wrong with the world ?

What was it, let us ask, that we saw and said at Edinburgh ? The terrific, almost maddeningly insistent cry of the facts that poured in upon us was that this opening quarter of the twentieth century was, on every evidence, certain to be one of the half-dozen great decisive hours that have struck in recorded time.

Asia's Swift Awakening

The swift awakening of the mighty populations of Asia meant either the noblest promise or the most awful menace that civilization had seen in all Christian history. The swift onrush of the green plague of Islam upon Africa and the Near East threatened petrifaction and the paralysis of the hopes of progress. And the impact of our Western civilization on the East and on Africa still waited to be completely Christianized. Language prisoned us like a cell as we tried to express in terms of human thought the incalculable urgency and immensity of the crisis.

We looked from this world-opportunity to ourselves and to the Churches to which we belonged. We saw the paganism of our own souls and of our Western civilization, and the perilous dis-union of our Churches ; and we asked, “Will God find in us of Europe and of America, Christians adequate for His purposes ? ” “Will this call to the new crusade stir our lethargic pulses to high combat for our King and His Country ? ”

August the Fourth

The Church barely stirred. The day was passing. Would nothing wake us ? What evidence was there that we were rising to the new order of living needed in face of the world-task of the Church ? Would nothing wake us to



Photo by]

**The Ruins of Louvain,
"EUROPE has laid waste her cities."**

[Giles,

THE WASTE AND THE CITY

passionate and compelling faith in Christ as the one Saviour and Redeemer of human life in all its ranges and aspects, available in all His power for the service of His Church in its task of carrying His Gospel to the world ? Nothing it seemed could rouse us—till on *August the 4th*, 1914, God “stabbed our spirit broad awake.”

* * * * *

From the sky and the sea and the waters under the sea ; through mountain pass and over city and village and plain ; from howitzer and cannon, with torpedo and bomb and shell, from Dunkirk to the Dardenelles, Europe has shattered and laid waste her cities and shrines, her cathedrals of exquisite and irrecoverable beauty. And a million of the men who are the temples of His Spirit are levelled with the dust from which we all came. We sit, as Mr. Darlaston reminds us, “amidst the ruins of our vaunted civilization and think with sorrow of the Corner-stone we have rejected.”

“ We sit amidst the ruins ”—but the ruins of what ?

As you walk through the grounds of the Crystal Palace you see, rising before you, a widespread Gothic building of dark, time-worn stone, with pointed windows and quiet dignified strength. You come nearer to look at the sturdy foundations and find that the whole building is a flimsy wind-smitten thing of canvas and wood.

What has Crumbled

The men of the nineteenth century, in an ardour of material prosperity, of scientific progress and of imperial expansion unparalleled in all human history, built much of that widespread structure of civilization that has now crumbled, not on rock, nor of stone, but on sand and of stage scenery.

BUILDERS IN THE WASTE

War has shattered the wood and canvas of our civilization and has left secure the enduring things that we had forgotten. War has stripped us and left us bare, helpless men face to face with naked glorious reality—life and death and love and sacrifice. Think what men may of all the steps that led up to the war and allowing for all the needed qualifications, nevertheless the act of millions of young British men, in the sacrificial decisions to which they came on enlistment for the war, constitutes the greatest religious act in British history. Those men are not giving their lives for increase of territory, nor for greed of gold, but for love of their fatherland and for the defence of “those little ones” among the nations ; for an ideal of liberty and humanity.

What can we at home do that shall be remotely worthy of their blood-offering. Surely to “give increased devotion to that cause to which they gave the last full measure of devotion,” to build, here and now, in the waste the City of God. The price of their blood to us who cannot be with them is to build, not a civilization of canvas and wood, of selfishness and greed, but a City of God fit for our men to come back to—a redeemed England ; and beyond that a United Europe, and beyond that again a World with her feet set in the path of pilgrimage that leads past Calvary to the Resurrection and the Life.

The World or Nothing

That task is the work of the Church of Christ. And the Church, as Mr. J. H. Oldham has reminded us, “cannot work save in terms of her own dimensions.” She must take on the whole world or nothing. Her mission is either a world-mission or a tragic farce. Lord Bryce has assured us, with all the authority of his world-wide experience as a diplomat and his profound historical scholarship, that the



Photo by

[Wilson H. Geller, of Siaokan,

**Wounded Chinese Soldiers playing chess in the
L.M.S. Hospital at Siaokan.**

TO FACE PAGE 12.

THE WASTE AND THE CITY

one sure hope of permanent world-peace is the extension throughout the world of the principles of Jesus Christ.

He and He alone is the Corner-stone.

If indeed this war does mean that passionately and with active love we are, for the first time, really determined that He shall be our Corner-stone, the Head of the Corner, the strength of the foundation of all our future building, then the war, with all its incalculable pain and horror, will mark, not a plunge backward into barbarism, but a leap forward,

“ On to the bounds of the waste,
On to the City of God.”

That task is one and indivisible at home and abroad. Yet, as in war, so in this realm of building the City of God, the whole task is undertaken by no one arm of the service, but by each doing his allotted work—“ his bit.”

Sword and Trowel

As Churches we have before us the whole task. And as one part of that task, through our London Missionary Society, we are set to dig deep and to build strong the foundations of the outer walls and battlements of that City of God. In the following chapters we see, as it were in swift and short dispatches, how our men on those outer frontiers with the Sword of the Evangel in one hand and the Trowel of Teaching in the other, are watching against their foes and caring for their fellow-citizens of the City.

In the planning and building of a city there are great diversities of operations. The mind of the master-builder plans the whole scheme of the city. His architects concert the details of its buildings. In quarry and pit, in kiln and in forest, stone, lime, brick and timber are made ready for the hand of the mason and hod-carrier, the bricklayer and the carpenter, till by the concerted and continuous labour of all, imperceptibly yet surely, the outlines of the city

BUILDERS IN THE WASTE

emerge and she stands at last four-square to the winds of heaven and the onrush of the enemy.

In such a way our building work for the city is done. By the concerted and continuous planning and labour of workers in our Churches in the homeland, by the secretaries and staff at home in the Mission House—the “Office of Works”—and in the field by administrator, doctor and preacher ; by author, teacher and native pastor, evangelist, dispenser and nurse—the work of building goes on. It is given to few to see the whole scheme ; it is given to none to see the total extent of the building operations, yet :—

“ With aching hands and bleeding feet
We toil and dig, lay stone on stone,
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built shall we discern.”

Chapter Two

“I HAVE LAID THE FOUNDATION”

“Prepare ye the way of the Lord, make straight in the desert a highway for our God.”

“There is no place in the world more interesting than the middle of an Indian crowd” (writes that born and trained evangelist, Mr. R. A. Hickling, of Chikka Ballapura, South India). “To sit and watch the man who came ‘to see what the row was about’ begin to listen, then sit down, then turn with an impatient gesture to the man who is calling him, and say he’ll ‘be coming soon,’ yet to see him there at the end of an hour, is enough to make a preacher of anything.”

In this picture we see the earliest stages of the work of our men who have vision enough to see even in the rough, unhewn material of that vague, shifting and unpromising crowd, stones that can be shaped to the purposes of the City of God.

“These Christians do not want any of us to be lost” was the cry of a Hindu woman on the outskirts of such a crowd addressed by one of our missionaries. She at least had caught this idea of our Faith, that it can endure no rubble-heap of waste material to be left; but that all men may take their place in the City of God.

Among every type of people, then, our missionaries and their fellow-workers in the field are doing daily this work of laying the foundation and of shaping humanity to God’s building purposes. The preaching of the Gospel has been heard from the bow of a motor-boat anchored in a steaming Papuan river and at a roadside resting-place on the high passes of the Himalayas between India and

BUILDERS IN THE WASTE

Tibet ; in a Chinese tea-room or in the stream of humanity flowing along an Indian street ; under the shadow of a thatched roof near Lake Tanganyika, in Central Africa ; or at the bed-side of a convalescent patient in Peking ; in the guest room of a Chinese country chapel ; at the landing-place of an Indian river ferry ; or beneath the shade of a banyan tree where villagers rest after their day with the ox-plough in the fields. These are the first beginnings of that process of building four-square, that Church against which the gates of Hell cannot prevail—that process of creating the Church by which St. Paul earned his proud name, the Master-Builder.

The Man with the Bundle

There is no bound to the fascination of those first trembling beginnings with all the infinite possibilities that lie as a secret in each personality. How like a picture from “The Pilgrim’s Progress,” or the eternally fascinating story of Phillip and the eunuch is the story which the Rev. S. J. Cox, of Hosur, gives to us !

“ As the two evangelists were returning in a cart from Beriki to Hosur they overtook a Hindu carrying a bundle on his head, and gave him a lift. A most interesting conversation ensued. The man was a type all too rare, but sometimes to be found, who had a passionate belief in his own favourite god and a real longing for religious life and experience.

“ He had never met any Christians before. He was taking home a newly-purchased image of his god, for which he had given ten rupees, and he had it wrapped up in cloth ; it was very precious to him. But as he listened to the message of a Father God in heaven and of Jesus, a Living Saviour, he became deeply interested. It met the longings of his heart. When he had to leave and take his own road, he kept them to ask further questions, and under a tree by the roadside reverently raised his hands and prayed, ‘ Jesu Bhagavanta, Jesu Bhagavanta ’ (Jesus, Heavenly One).”

"I HAVE LAID THE FOUNDATION"

Mandarins busy Punishing

The old thrilling days of danger in pioneer evangelism are not yet over ; as is clear from the story that the Rev. E. R. Hughes gives of work on the borders of the Tingchowfu pioneer mission.

"In the North (he writes) evangelistic work in the country has been difficult, owing to the prevalence of robbery and clan fights, accompanied by murder. The mandarins have a busy time punishing and 'trying to' make peace. Kong Sien Sang has, however, been doing his best in his quiet earnest way. There have been three baptisms of some interest there, two Kui Fa brothers, being the first-fruits from that country, and a farmer in the Nang Fa country, who has been coming to church regularly for over ten years. though his home is nearly twenty miles away."

The missionary, of course, never attempts to take on the whole burden of building the Church in the waste of the world. In all our fields the development of pastors capable of bearing responsibility and taking initiative is a central need, to which our missionaries are bending their best energies.

The powers of these pastors, born in the field and knowing all the intimacies of the mind of their own people, are greatly strengthened as they learn to work in a corporate way—building to a definite plan clearly conceived, and acting always on concerted lines. To those who know all the conditions of the work there is a greater thrill in the following paragraphs by Mr. Hughes, with regard to his District Church Council with its Chinese members, than there is in far more dramatic and exciting personal anecdotes.

Prayer, Faith and The Spirit

"The District Church Council, as it increasingly becomes in fact as well as in name, not only transacted its business with its usual combination of dispatch and discursiveness, but was remarkable for a sense of corporate sin. The

BUILDERS IN THE WASTE

meeting of the Council was made memorable by the report of two of its members who attended the Evangelistic Campaign in Amoy. They came back deeply impressed with the magnitude and success of the work, and even more with the clear demonstration they received of the way in which such great movements of the Spirit are conditioned by the power of corporate prayer and corporate faith."

In all our fields we see increasingly how futile is any work that appeals to and influences men only. To lead a man to Christ and leave the women unevangelised so that he must perforce marry a heathen wife is to build on sand indeed. So, through nearly all our fields, a vital and essential part of the evangelistic work lies hidden in the personal conversations of our Bible-women in the homes to which they go week after week. With what courage in peril such work is carried out is illustrated by Miss Haskard, of Bellary, South India, who tells how, when the dreaded and awful plague broke out, most of her women workers were inoculated, and the Bible-women went on with their work of visitation without relaxation.

"They felt the special opportunities presented in time of sickness and danger too precious to be lost. And feeling that if proper precautions were taken, they could rely on the Master's protection, I could only say 'Go !' Their visits thus have been much appreciated, and the great difference between Hinduism, Mohammedanism and Christianity has been taught as no mere words could have done."

From here at Bellary right away across to the far eastern fringe of China, the constant reference of our women missionaries to the steady work of the Bible-women shows that in them, provided they do not settle down into conventional ruts but retain freshness and a sense of urgency in their message, lies a factor in up-building the life, not only of the Church, but of the Christian community that lies around the Church.

"I HAVE LAID THE FOUNDATION"

The great work of the evangelists is carried on, both in this individual and intensive way and by such widespread and compelling speaking to large masses of men as was planned and carried out in Mr. Sherwood Eddy's meetings in China. One hundred and seventeen thousand Chinese students and officials heard Mr. Eddy's strong, simple, virile exposition of the Christian message. More than eight thousand men gave in their names as willing to study Christianity in Bible Classes and follow the dictates of conscience in their final attitude to Christ.

Cantonese and the Bible

Consider one town as an example: at Canton special gatherings were held for Government School students, teachers and business men, and at all the meetings Mr. Leung Siu Choh, Secretary of the Y.M.C.A. and a deacon of our L.M.S. church, acted as interpreter—his interpretation being a great contribution to the success of the meetings.

"Five hundred and seventy men signed cards expressing their willingness to study Christianity in Bible Classes and to follow the dictates of conscience in their final attitude towards Jesus Christ. Of these men about 420 have actually been enrolled in the 60 Bible Classes which have been organized. In the Canton-Christian College 42 students definitely decided to become Christians and of this number 27 students, in addition to two teachers, were baptized in the L.M.S. church."

A Hundred Years of Preparation

Mr. Eddy writes:—

"It should be understood that this work was not accidental but the result of the most careful organization, combining prayer and pains, faith and work, dependence upon God and human effort. These great meetings represented also long preparation; a century of missionary seed-sowing lay behind them, without which they would not have been

BUILDERS IN THE WASTE

possible. They represented also the co-operation of practically all the missionaries and Chinese Christians in the cities where the meetings were held. They were not the result of the work of any one man or organization, but were conducted by and for the churches in China. For instance, in Fukien practically the entire missionary body and the Chinese Christian workers for months in advance prepared by prayer and by the careful training of Bible teachers to instruct the expected inquirers and converts, to follow them up by months of patient effort and to prepare them for entrance into the Church."

Already, as we have seen, we are long past the stage where entire reliance must be placed on the "foreigner" for preaching the Gospel. It was impossible, for instance, for Mr. Sherwood Eddy to go to Changchowfu in the course of his evangelistic tour, but under the stimulus of what he was doing, our Mission at Changchowfu, led by the Rev. A. J. Hutchinson, secured the services of Pastor Ding Li-mai—a most earnest and successful Chinese evangelist.

"His visit," Mr. Hutchinson says, "was a great stimulus to the Christian community and produced a profound impression on the rest of the community. Over 400 persons signed cards engaging to study the Scriptures and, if convinced of their truth, to accept Christianity. Some, however, who signed these cards did so under a passing impulse, and, consequently it has been difficult to follow these up and organize them into classes for Bible Study."

Not 'isms but the Gospel

Just as with Paul and his fellow apostles in the early Church so with our evangelistic work to-day, the preaching is only the beginning of the up-building. We see from the last paragraph some of the difficulties that emerge directly the building up of a Christian life into the body of the Church is undertaken. Our architectural plan, as a Society,

"I HAVE LAID THE FOUNDATION"

is continuously and cumulatively, as laid down in the original foundation of the L.M.S.

"... not to send any... form of Church order and government... but the *glorious Gospel* of the blessed God to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church Government as to them shall appear the most agreeable to the *Word of God*."

The desire is to give free play to the genius of the people upon the field to work out, under the guidance of the Holy Spirit, the form of their Church life. So, for instance, in an Indian village a Church tends to develop along lines of existing village organization of leaders; while in the South Seas the old tribal spirit of chieftainship has its influence. But everywhere the endeavour is, and must increasingly be, to place responsibility upon the shoulders of the Church itself.

We see the lines on which this development takes place in a Church in a primitive district like the North River district of Amoy, South China, where Mr. Hutchinson tells us a young pastor has been called by the Provincial Council to undertake the superintendency of the North River District. Pastor Chiu, of Ting-chou, has promised to take the new pastor up into the district and introduce him to the Churches and the workers.

It is not easy, either for the missionary or for the Church, when, through long years of interdependence they have come to regard each other as inseparable, to face separation or to believe that the Church can go alone. Indeed, a constant problem of missionary policy is to know just at what stage retirement becomes the next step that God would will.

In the past year a striking example of the stimulus of being left, has been that of Madras, where, owing to the cutting

BUILDERS IN THE WASTE

down demanded by the Board, withdrawal from the men's work in Madras was decided upon, with an attempt to put the remaining work on a union basis if that should be possible.

The effect upon the town churches has been most marked. These churches had sunk to a low ebb. For a long time there has been no Sunday School, and one recently started at Purasawalkam did not flourish. One or two were doing evangelistic work, and that was all. Sunday attendance was poor, and finances decreasing. But the Church contained one or two very fine men, who had for a long time been profoundly dissatisfied. The financial crisis, and the probability of the Mission's withdrawal from Madras, made these men realize that the time for action had come and at the same time gave them influence with the bulk of the people. A fine diaconate was accordingly elected and set to work. The results, to those who know the past lethargy, were remarkable. The debt was soon cleared off ; the monthly subscriptions rose to a satisfactory level ; and a reserve fund of Rs. 1,000 is now being collected. Old members, separated from the Church for years, came back, and there was a new spirit of life and hope in all the services. The Purasawalkam Sunday School took a new lease of life, and is now worked by two ladies of the congregation instead of a Mission agent, while another School was started in Davidson Street.

Two areas of the city have been parcelled out for evangelistic purposes among the native churches of the different missions and not by the missions themselves. The Rev. T. C. Witney sums up the situation :—

“ So, largely as a result of our leaving them, the Christians connected with our Mission have set their house in order, grown in numbers and enthusiasm, added to their Church property and taken over some of the Mission's work, thus

“I HAVE LAID THE FOUNDATION”

becoming a truly missionary Church and giving an impetus to similar movements throughout the city. Our retirement was a time of crisis for them, but they have met it nobly, and are infinitely stronger now than they were before.”

One simple and unpretentious example of the way in which our evangelism gradually builds in the waste the Holy City, may effectually conclude a summary so short that it calls aloud for a wider reading, both of the Annual Report of the L.M.S. with its richer detail ; *The Chronicle* with its continuous series of such stories ; and such volumes as *The Church in the Mission Field*, one of the reports of the Edinburgh Conference.

The House of Prayer

Last year, in the comparatively new Arthington station of Gopiganj, forty miles from Benares, the foundation stone of a new church was laid with glad hope. It was suggested that the Rev. A. W. McMillan, the missionary, should appeal to the Arthington Fund to build an elaborate church. He, however, preferred that the people themselves should build their own house of prayer, and it was opened with great joy on November 3rd of last year, free of debt. Mr. McMillan writes :—

“ After a brief explanatory address and welcome by the Church Secretary, Babu Shahadat Masih, in a shamianatent, we all marched once round the illuminated church singing the bhajan, ‘Victory to Jesus,’ and then entered. The interior was well lighted, and prettily decorated with leaves, flowers, palms and young plantain trees. A large Indian durrie-carpet (kindly presented by a lady friend in England) was spread, and all were seated upon the floor in Indian fashion. The music was accompanied by the ‘*sitār*’ and other Indian instruments, and an inspiring sermon was preached upon ‘The House of Prayer,’ by our Benares pastor, Rai A. C. Mukerji Sahib.”

We have seen the earliest beginning at the opening of

BUILDERS IN THE WASTE

this chapter of the first influences of Christ on the rough waste material, and have followed its shaping and strengthening till, by the work of God in men's hearts and minds, we see at the close an eminent and influential Indian pastor of deep spiritual power preaching at the opening of a church built and paid for by Indians.

To share in this glorious upbuilding work is to take part in the founding of that city of God in which "the souls of the whole world may assemble."

Chapter Three

“Goo therefore and teache all nacion”

TINDALE'S BIBLE, 1525.

“If the bulk of the human race are always to remain as at present, slaves to toil, drudging from early morning to late at night for the bare necessities, and with all the intellectual and moral deficiencies which this implies, without interest or sentiments as citizens and members of society, I know not what there is that should make any person with any capacity for reason concern himself with the destiny of the human race.”

JOHN STUART MILL.

The work of the quarryman, the stone-mason and the builder can never be separated; and the work of the preacher, the teacher and the surgeon are equally interdependent. We shall see how closely knit together are the evangelism which we have studied in the last chapter and the work of the educationalist, if we recall, for instance, the stories already given of the appointment of native pastors, capable of leading on the Church in the field to new responsibilities. In all such cases, the strong probability is that the man or woman on whom the new responsibility falls has been trained from the village mission school up through the high school on to a college like that at Bangalore or, for example, the new Union Theological College at Canton, in which no less than seven different missionary societies have expressed their willingness to co-operate.

A School goes Preaching

A picturesque example of this blend of the evangelistic with the educational work is given in the report from Coimbatore, where, during the Christmas holidays, a mixed company of headmasters of schools, high-school teachers

BUILDERS IN THE WASTE

and older boys, with the missionary, went round the villages of the district preaching. In camaraderie they rivalled the early Church, eating, sleeping and praying together. In the intervals of preaching they invented a new game with a small football !

"Of one of the villages thus visited," Mr. Gordon Matthews writes, "I have great hopes. I had been several times to this village, and we realized that they were seriously interested in the Christian message. But somehow there seemed to be a new seriousness and intensity about the atmosphere of our meeting. On a low mound were set these people's gods, smooth oval black stones, from six inches to twelve inches in height. In the bright tropical moonlight, it was possible to see the faces of the crowd around us, as they followed the various points of our message : Jesus our assurance of forgiveness, our hope for freedom from evil habit, the out-caste's hope of release."

The inter-relationship of the work of the preacher and the teacher is revealed again, in the report of the Rev. L. Gordon Phillips from Amoy. Mr. Sherwood Eddy's campaign in Amoy resulted in every boy in the Middle School there becoming either a Church member or enrolled in a Study Class. Many of the boys took an active part in the campaign, thus gaining both experience and zeal.

Religion and Conduct Connected

The Bishop of Carpentaria, after writing his report on the Torres Straits part of the Papuan Mission of our Society, which he has taken over during the past year, remarked as the most striking characteristic of our work that the natives have a clear conception of "the connection between religion and conduct." It is on this moral side, a matter always of slow growth following the spiritual awakening, that one of the greatest advantages of edu-



Photo by

A Samoan teacher's wife instructing Papuan women in mat-making. [W.J. V. Saville, of Matiu.

“ GO THEREFORE AND TEACHE ALL NACIONS ”

cational work as a handmaiden to evangelism in the upbuilding of character is revealed.

In none of our fields was character in a more primitive condition originally than in the South Seas. Yet the teaching and preaching all along the Papuan coast-line would be impossible on anything like its present scale apart from the pastors and pastors' wives from the South Seas. The training of these South Sea pastors has been achieved through our graded educational system which leads on from the little village school through the boarding schools up to the Training Colleges. And their wives are in all cases girls who have come through our institutions from the village school up to the school at Papauta or Atauloma.

From Temple to Teaching

The vivid contrast between the condition in which a life would be without the school and that to which it has been raised is suggested, for instance, in the Adoni School at Bellary, where one of our teachers is a girl who was, as a little child, dedicated to the idol—that is to a life of immorality in connection with the temple. She is in heart and life a true Christian and has succeeded in persuading her mother not to carry out this vow—a persuasion itself a matter of great difficulty. She has now become happily married.

Hindu girls at this school are themselves strengthened and developed in character. Miss Haskard writes:—

“ People visiting this school, especially if they examine the elder girls in Scripture, can scarcely realise that the girls are not Christians. Such questions as ‘ How did Jesus teach humility ? ’ ‘ How did He shew that He was Divine ? ’ will be answered quite intelligently. Many of these girls will not go to the temples, and the father of one, a Brahman, came to tell me that he himself had given up idol worship,

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because his daughter had told him to ! One Sunday when I was there, thirty of them were in the church at the service.”

In Camp at Nandi Droog

The value of giving people in such institutions a picture of the essential work for which we go to the field is illustrated in the report of the Rev. G. Wilkins, of Bangalore, who writes :—

“ During the Dasara holidays, I took twelve of the senior boys into camp for ten days. For some reason or another, the boys in the Home have been preferring Government and other service, and the Boarding Home has not been a recruiting place for mission agents as it used to be. The probability is that the boys have not had the claims of Christian work sufficiently put before them, or opportunities of seeing the work. Six days were spent in preaching and three days were spent in retreat on Nandi Droog. The trip was greatly appreciated by the boys, and the experiment was successful. We were greatly encouraged by two boys, soon after our return, expressing a desire openly to confess their love for Jesus Christ by joining the Church.”

A Succession of Surprises

Tigerkloof, our great training institution in South Africa, is a building in the waste and the home of many builders. Mr. A. J. Haile, who has gone out to take up the post of Principal in succession to Rev. W. C. Willoughby, is deeply impressed by the importance of the institution. For the first three months he received a succession of surprises, for in spite of all the knowledge he had acquired before leaving England he found that Tigerkloof was much more than it had been represented to be by the modesty of its first principal and historian.

Regarding that institution and its founder, Mr. Haile says that it is a monument chiselled in the spirit of the old

“GO THEREFORE AND TEACHE ALL NACIONS”

Greek sculptor into a form of beauty. Despairing, nevertheless, because he was not satisfied, the sculptor prayed that the figure might have life. In the case of Tigerkloof the monument is in truth endued with conscious life which is destined to flow in health-giving channels wherever the native of South Africa sets out to build his new communities.

In addition to all the customary forms of educational work, the Africans of Tigerkloof are taught the dignity of labour and its necessity by means of masonry, woodwork and tailoring.

For Girls Also

One can imagine the peculiar interest which the students in the masonry and woodwork departments would feel in the congenial tasks allotted to them during the past year in the erection of the new school for girls, a scheme which will, in the days to come, carry the effects of Christian training into many African households.

The whole subject of teaching girls in Africa is charged with hopefulness. Amongst the Bechuanas we have, for many years, had the advantage of women teachers such as Miss Sharp and Miss Partridge, while the wives of missionaries past and present, have put forth much self-sacrificing effort in order that their sisters might have clean, well-ordered and happy homes. The most important new event of the year for Africa has been the appointment by the Board of two ladies, Miss Mabel Shaw and Miss Henrietta Edwards, for the same kind of work in Central Africa, a field which has hitherto been without such leadership.

The Moral Values

They are building better than they know. Those in this country who have any experience of educational

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methods will instantly realise that there is a high moral value and a future of rich promise attached to the labours of women who will succeed in training the girls of Africa to self-control, to cleanliness, industry and other Christian virtues.

The Survival of the Fittest

The story of human progress contains no more alluring chapters than those which deal with building up languages. In this kind of service, freely rendered to mankind, missionaries have been pre-eminent from the beginning. Indeed, without the motive which is provided by the desire to spread the Word of God, no one would have been found to have set upon paper many of the languages which have to-day been crystallized into the printed form, and out of which have been built new and enduring literatures. Herein the servant of Christ, not waiting for fit and unfit to sort themselves as to their survival, stoops to the unfit, places in his hands one of the weapons of his victory over the forces of extinction.

The literature and education of the people of Madagascar are based upon the magnificent labours of the young Welsh pioneers of Christianity in that Island.

It was not till 1820 that real work commenced, but so vigorous was the onslaught upon the entrenched masses of ignorance that by 1833 it was estimated that 30,000 of the natives could read.

The Magic of Print

In order to achieve this result it had been necessary to set down in writing a language never before rescued from the oral form, to set up a printing press, to start and supervise many schools and, greatest labour of all, to translate

“ GO THEREFORE AND TEACHE ALL NACIONS ”

and print large portions of the Bible. Considering the amazing difficulties the achievement was one of the finest in Missionary annals. The “ push and go ” tradition survives to this day in the methods of our men and women in Madagascar. Dr. James Sibree, the senior missionary of the Society, has just returned after more than fifty-one years’ labour for Madagascar, and stands for the double symbol of builder of the material and spiritual church. As an architect he has left permanent monuments of his genius in the many beautiful stone churches erected under his supervision in the great African Island. These churches, in addition to being the homes of a spiritual work of far reaching importance, will be a constant educative force in the life of the people ; provoking them to better manual work, stimulating the curiosity of the earnest craftsman, and rebuking the complacency of the satisfied workman. In the building of the mind Dr. Sibree has a record no less distinguished, for during thirty-one years he has been teaching and training native helpers in Ambohipotsy College.

Laying down the Trowel

Another veteran who is laying aside his tools is the Rev. Thomas Rowlands. All over Madagascar there are to be found teachers of the young who have been inspired and trained by Mr. Rowlands in the school at Ambohimandroso, and from this great achievement of his missionary life the builders of mind and character have gone throughout the wide land to testify with a zeal and earnestness of which he has been the channel.

In Fianarantsoa Miss Hare has witnessed a throb of more abundant life amongst the girls of her Central School, although the sum total of visible results cannot as yet count for much. There has been something like a turning of the

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tide in school work ; and in games, and in the attitude of the girls there have been evident signs of new energy and eagerness, and the hundred and ten pupils are all awake.

Building a Concordance

In the largest of our churches in Madagascar—that of Amparibe in Tananarive—Mr. Dennis has been adding to the complex work of the pastorate, the constructive work of a translator and a teacher of the widest scope. For a time he had to superintend the printing office of the Society in the capital, but subsequently he took up once again the rôle of translator and author.

During the year he has completed another section of the Malagasy Concordance of the Bible, bringing the number of pages up to 600, and finishing the work up to the letter S. The completion of this most valuable work is now in sight.

A Huge Force

Our Sunday Schools in Madagascar are a huge force making for righteousness. There are nearly 6,000 schools with 30,000 scholars. This force, too, is an expanding one. In Imerina alone last year there were added to the Mission no less than 867 Sunday Schools. What this may represent in the upbuilding of new life in the future, time alone and the Hand of God will show.

To-day there is very general keenness for examinations in all forms of educational effort. Mr. Rees, of Amparibe, reports, regarding his Sunday Schools, that out of 185 scholars entering for an annual united examination 43 obtained diplomas for answering all questions correctly ; 37 obtained three-quarters or more of the maximum marks, and 43 obtained more than 50 per cent. The district under Mr. Rees carried away 100 diplomas out of 129 given for the whole of the Betsileo country, and yet it is not satisfied !



BUILDERS IN THE WASTE

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ERRATA.

Page 32, line 16. For "6,000 schools" read "600 schools".
Page 32. Lines 18 to 21 were inadvertently inserted and did not appear.

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Girl Patients in a Chinese Mission Hospital.

Chapter Four

“YE ARE TEMPLES”

“Learn more reverence, Madam, not for rank or wealth, that
needs no learning;
That comes quickly—quick as sin does! ay, and often works
as sin;
But for Adam’s seed, MAN! Trust me, ‘tis a clay above your
scorning,
With God’s image stamped upon it, and God’s kindling breath
within.”

ELIZABETH BARRETT BROWNING.

In Peril of Robbers

The wonderful way in which the healing of the body makes straight the way of the evangelist is curiously illustrated by the astonishing adventure that met the Rev. W. F. Dawson this last year on the plains of Chihli, in North China:—

“While travelling in the country one afternoon in May, in broad daylight,” he writes, “I was held up by ten highwaymen armed with revolvers. They demanded money and clothes. Two Chinese with me, the carter and a servant, retreated and left me to face the situation alone. As I had no weapon of any kind and they were all armed, it was obvious that to attempt to use force was only to court disaster. I therefore began a parley with the robbers which ended very fortunately. I happened to mention that I belonged to our Siaochang Mission, and immediately I did so they allowed me to proceed without taking anything at all. It appears that one of their men had recently been attended for a gunshot wound at our hospital, and the good treatment he met with there had provoked such friendly feelings in the minds of the whole gang that they felt they could not rob anyone connected with it. This affords another evidence of the value of medical work.”

How intimate is the connection of the doctor with the

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evangelisation of the lands they occupy is shown again by a single story from the district of which an evangelistic missionary recently said :—

“ The welcome given to my preaching varies exactly in proportion to my proximity to the hospital.”

The missionary doctor in that district was recently going through a catechetical process with a Hindu farmer who desired to become a Christian. The farmer had never in his life been accustomed to abstract mental processes, and his industrious work on his catechism still left him a little vague.

“ **I believe in
— you!**”

“ I believe,” he said, “ in God ; in Jesus Christ ”—and then with a stammer and hesitancy, turning his eyes full on Dr. Ashton—“ *and in you.*”

And there is no blasphemy in the utterance, for in very deed the mission doctor holds out “ the hands of Christ,” through whom His “ touch has still its ancient power.”

At the other end of India, in Chikka Ballapura, our missionary tells us how the hospital is having an influence throughout the whole district. In one village the arrogance of the people has always made a visit difficult :—

“ When we went in April our reception was very gratifying. They gave us flowers and plantains, and one of the leading shopkeepers remained with us the whole time to keep order. A man much thought of in the village had been operated on in the Hospital and made a good recovery, and they were not going to have us served as we *had* been.”

A large number of cases could be quoted as examples of how this influence works. Imagine the attitude of a home like that to which Mrs. Godfrey Phillips refers :—

The Only Place of Hope

“ Some six months ago we noticed that one child, about twelve years old, in one of the houses, had something wrong

“ Y E A R E T E M P L E S ”

with her eyes. We counselled the mother to take the small person to a hospital. It happened to be several weeks before we could visit the house again. When we *did* go, it was a sorry sight that met us. The eye-trouble had increased, and a poor, thin, emaciated little figure, with swollen eyes which she could not open, was brought in. In the end we persuaded the parents to send the child to Dr. T. V. Campbell, knowing that if there was *any* hope, it would be realized by sending the child there. The father, who took the child to the hospital himself, returned to Bangalore, saying that he had never seen such a nice hospital nor met with such kindness. The treatment, long and tedious, has been thoroughly successful, and in a few days we are hoping to see the little girl home again with sight fully restored. Yet when she left, six months ago, we spoke of her as ‘the little blind girl.’ ”

A great deal of skin grafting has been done at the hospital at Chikka Ballapura, and the missionary humorously reports that in one very bad case—

“ The father, mother and sister-in-law were to give skin. As we were getting ready the father was very urgent that it should be ‘Ladies first.’ ”

Children for Sale

The effect of healing work on the whole tone of a home is suggested by Mrs. Fahmy, who has long known a woman in Amoy whose home was broken up by her husband leaving her and spending his earnings on opium smoking.

“ He was very determined to sell his only child in order that he might be able to procure the drug for which he craved. As a result the poor woman placed the child (a little girl) in one of the mission schools in Amoy with the earnest request that the child should not leave the Compound for fear of the father kidnapping and selling her. Last spring Mrs. Fahmy met the mother who told her that her husband had been cured of the opium habit, and that the child was living happily with her parents at home. My wife expressed surprise and pleasure when the woman told her that her husband had been cured of the accursed thing at the Changchow hospital.”

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A single record given by Dr. Blair of the medical work at Tingchowfu ; the amazing variety of the diseases that come in for treatment ; the wide range of country covered by the in-patients and out-patients give an impression of the richness of the work, of the great range of influence and mighty possibilities of development. Yet these are sometimes suddenly interfered with by a simple difficulty which would be comic if it were not tragic. For example, Dr. Blair reports :—

Fear of the Spirits

“ There will be a ward full of patients and a man suddenly dies and all the patients take fright and run home. I am trying to get the patients to overcome this dread of the devils they imagine congregate around a dead body fighting for the spirit of the departed. Even the students are not above exhibiting the same fear.”

At this hospital alone the work in 1914 as compared with seven years before has risen from 517 in-patients to 3,015 ; while the visits in 1907 were 1,784 and now exceed 17,000, and the hospital receipts are twenty-seven times as great.

The general influence not only of this, but of all our hospitals, is finely summed up by Dr. Blair when he writes :—

“ The hospital has been a great help in bringing a large number who otherwise would have had no opportunity of coming into close contact with the Gospel. Many in the city cannot understand why we came here to open churches and schools to teach them, but few fail to see the advantages of the hospital. One poor woman, on hearing the Gospel story for the first time said, ‘ Jesus couldn’t come Himself, so He sent the doctor instead.’ ”

Demon Possession

The Rev. T. C. Brown of Amoy has met with cases of demon possession, one of which he records, without attempting any analysis, in the words of the Chinese preacher :—

“ A young lad of seventeen was returning in the twilight

“YE ARE TEMPLES”

of a summer's day from a heathen theatrical performance at a neighbouring village. As he walked he became conscious of malign influences around him, and glancing backward in fear, presently caught sight of a shadowy form pursuing him. He took to his heels and an exciting chase followed, but the demon, for such it was, seized his queue, flung him to the ground and took possession. Thereafter for ten days he was mad, eating rarely, was not known to have slept once, exhibited extraordinary strength, jumping unnatural heights and repeatedly leaping down from a fifteen foot verandah without injury to himself ; three grown men could not overpower him or wrest from his grasp the sword which he brandished fiercely. His family spent over \$60, a large sum for field folk, in heathen rites, magician's fees, paper burning, visits from potent idols, but it was all in vain. The boy laughed at the whole foolish performance.

“His uncle, a hearer in the Church of some years' standing, at last persuaded the family to call in the help of the Church, and Mr. Chhoa Sun-liong, our preacher there, and a party of Church-members went to the house. The party no sooner entered the house than the boy, who previously had scarcely so much as seen the preacher, recognised him and became comparatively docile. After prayer by six of the party the boy became quite quiet, and from that time steadily regained his normal condition of mind, though it has taken months to make good the physical wastage of those dreadful ten days.

“This last incident is having important results. The boy's uncle has become much more earnest, and is now definitely seeking Church membership. The family has given up its idols which were presented to me on my last visit to Tang-be, and quite a goodly number of folk come regularly to service. The village, moreover, has decided next year to discontinue expensive heathen practices and devote the money thus saved to employing a Christian teacher who will open a small school and give Christian instruction as he can.”

Healing One Another

At all our hospitals of any standing now, effort is made to train Indians and Chinese for healing work among their own

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people. Miss Rayner, for instance, tells us a story of the training of nurses at Hong Kong, and how their influence is spread as they go out from the hospital to act as nurses in the smaller hospitals of practitioners in Hong Kong ; while others show how the men are trained first as dispensers and assistants and go on at last to take larger responsibility. Here the greatest training of all is done at the Union Medical College at Peking which, in even greater measure than ever, has equipped itself for its great task of helping to supply Christian trained doctors for the republic at large.

It has been said of Asia by one who knew it most intimately, and, indeed, by Asiatics themselves of balanced judgment, that the quality she lacks above all others is that of pity. Through the work of healing in hospital and dispensary, by English and native agency alongside the preaching and teaching of the evangelist and the Bible-woman, this supreme grace and quality of pity is being built into the fabric of their civilization.

Compassion Increases

Among the striking records of this growth of loving pity yoked with efficiency of service, that of Dr. McAll, writing about the Union Medical College and the Men's Hospital at Hankow, may be taken as a notable but typical instance :—

“ Drs. Hu and Yeh have had joint charge of the surgical cases, the latter being the principal tutor in the Union Medical College. Both have rendered very efficient and conscientious help. Unfortunately, Dr. Hu has not been in the best of health, and was off duty for more than three months. Dr. Wong has had charge of the medical cases, being paid in part by the hospital and in part by the College, where he has been doing some tutorial work. Dr. Heyward reports well of the work he has done in each department.

“ Some 864 in-patients have been treated during the year and in the dispensary more than 7,800 new patients—



Photo by]

[Bernard Turner.

**Fishermen mending their nets on the shores of Tanganyika.
Called to be fishers of men.**

“ Y E A R E T E M P L E S ”

paying in all over 22,000 visits—have been attended to. Operations under an anæsthetic number over 480, of which something like one-third would come under the head of major operations. As for finances, there has been a turnover of something like 11,500 dollars, and a balance in hand remains of over 300 dollars.”

And he adds later on in his report :—

“ As shewing the disposition of Dr. Yeh, one of the house surgeons, we may mention that one day during the summer he brought 100 cash notes (value about £6 sterling) which had been given to him personally by a grateful patient treated in the hospital. The patient had tried to commit suicide, owing to temporary insanity brought on by insomnia during the hot weather. A fortnight in hospital put him all right, and his gratitude to Dr. Yeh took the form of this cash present which equalled more than three months' salary. This, however, the latter voluntarily handed over to the Institution for the benefit of our poorer patients.”

We Cannot Withdraw

When the men of Asia, whose hearts it has touched and moved in this manner, live and give so sacrificially, we cannot dare to withdraw by one iota our own passion and sacrifice for this work of building up, in time of war, the holy and splendid fabric of the City of Peace.

So from the heart of the government of the greatest republic in the world at Peking to the wind-swept heights of Almora looking up to the Himalayan snows, and to an evangelistic missionary pulling out teeth on the Rhodesian plateau of Central Africa, from the beautiful wards of the highly specialised and well-fitted hospitals at Hong Kong and Neyoor to the mud-hut in which the doctor dispenses quinine, our doctors are opening the hearts of men to receive the teaching of the Great Physician.

Travelling on foot and in palanquin ; by canoe and coracle ; on bicycle or horse, they tour those vast areas as, for instance, in Neyoor, that lie open and waiting with wistful impotence for the healing hand.

Chapter Five

“FITLY FRAMED TOGETHER”

When Paul, with shorn head, in the company of his friends Aquila and Priscilla, sailed into the sheltered harbour of Ephesus, he saw—as he walked up the gleaming marble road from the harbour to the market-place—all the glory of those strong and exquisite buildings that Rome raised in the Greek cities of the *Æ*gean.

Ahead of him, hewn in the living rock of the hillside, was the theatre with its twenty thousand marble seats facing the *Æ*gean Sea. Outside the wall of the city, beyond the south gate, rose a building “erected by Titans and finished by jewellers”—the seventh wonder of the world, the temple of Diana of the Ephesians, “whom all Asia worshipped.” Stupendous pillars that yet were most delicately carved with a riot of acanthus leaf and overlaid with gold, upheld great porticoes and a roof that covered marble floors crowded with devotees and an altar beneath which dazzling treasure was hidden.

To-day all that remains to be seen of all this beauty and wealth, the pride and circumstance is shown in the picture opposite. A depressed field covered with rank grass, a riot of shattered and stained marble fragments—sum up the worship of the goddess whose silversmiths led the shouting of the mob for the space of two hours in the great theatre—“Great is Diana of the Ephesians !”

The building is itself a waste. Where all seemed so strong, so radiantly immortal, there is not one stone left standing upon another, nor any lingering worshipper

[Basil Mathewes.

"Great is Diana of the Ephesians!"
(The stones in the centre of the picture are all that remains of the Temple of Diana.)

Photo by]



“ FITLY FRAMED TOGETHER ”

bringing his votive image of the Huntress. But that lonely apostle who was hounded out of that very city by the howling mob, Paul the Masterbuilder, gave to the very people whose fellow-citizens worshipped in the Temple of Diana a plan and a vision that have resulted in majestic world-wide up-building, and are the one sure hope of the City of God.

We can have little doubt that the Temple of Diana in all its glory was in Paul's mind when he wrote to stir the courage of the band of people in Ephesus who had joined the Christian Way. To those men, in the landscape of whose childhood and manhood that Diana temple was the dominating and familiar feature, Paul brings his yet more amazing and glorious vision. “ You yourselves,” he declared, “ are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone.

“ In whom,” he continues, “ all the building fitly framed together groweth into an holy temple in the Lord.

“ In whom you also are built together for an habitation of God through the Spirit.”

Never before in the whole story of human thought had so wide and daring and radiant a vision of the glory of the future of man been expressed. Paul, first among men, saw all men as parts of a temple in which every individual person has his place, a world-temple that is shapely and exquisite and strong because each man in his place makes his contribution to it, each nation brings its pillared avenue of approach, each race takes its share in the support of the roof that in its completeness will shelter all men.

In time of war this vision drives us either to a more cynical despair, or to a more vital faith and all-devouring energy than we have ever felt before. We shall despair if we feel that war has destroyed our hopes of this temple.

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of God. But in truth we have never built God's temple save in scraps and sections. The ruin that we contemplate is only that of the temple of Diana. The war supremely and essentially is the greatest trumpet call that has ever come to the Christian Church to proceed unitedly, with invincible determination and utter self-surrender, to the building of the City of God in all the world.

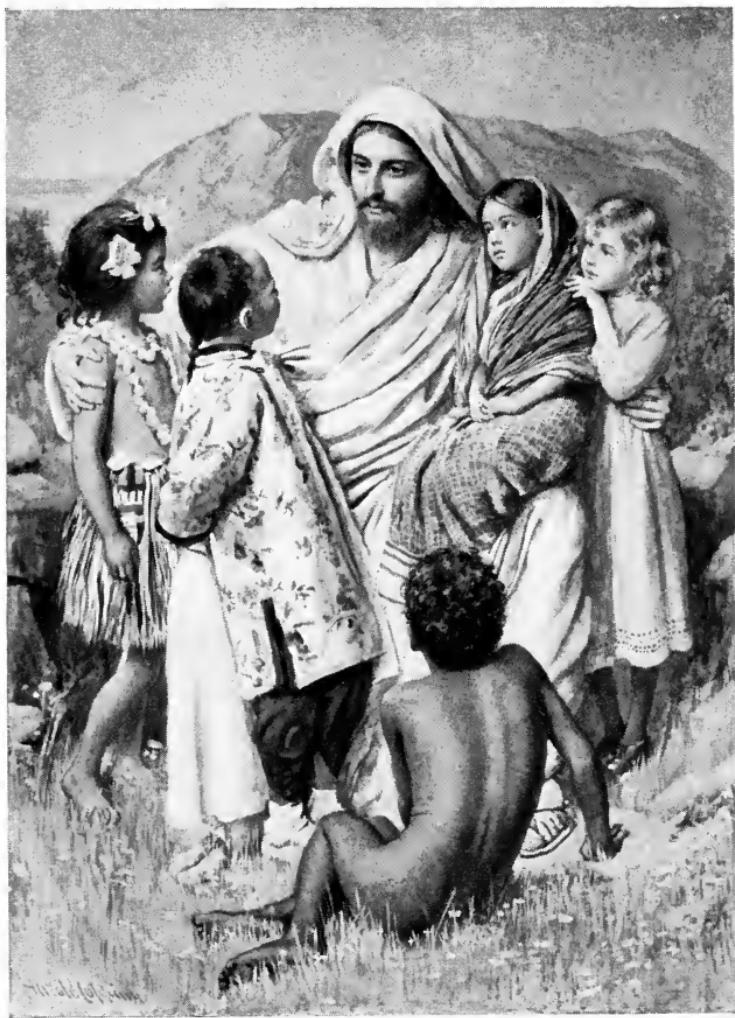
That task, as we already see, is great beyond the imagination of the boldest. Yet the possibilities are unequalled in human history. For the world to-day, as never before, is in a fiery crucible. All the old maps are only fit to be pulped—they are scrapped—effete. And this is true not only of the maps of Europe and Africa, but of humanity. The maps of our national and social divisions—the charts of our moral and religious life.

We look around and estimate our resources for this task. "Europe," we say, "has gone mad. She is squandering in a wild lust of slaughter, men and money and material. We shall be poorer, inconceivably poorer at the end of the war from the point of view of human life, and of finance. Where are our resources ? "

We shall be poorer ; yes, and if we are "poorer in spirit," more simple and dependent, we shall indeed be richer,—for ours will be the Kingdom.

Our resources are incalculably great, if they are those of that poverty-stricken tent-maker who had all the riches of the world, and who told other poor people like himself, "all things are yours." Our resources for this building of the City lie in the service of that sacred mystery, His Church in the world to-day, and in the service of all humanity for His sake. Our resources are that we can in prayer grip hold of omnipotence and tap the inexhaustible resources of God's almighty power.

On this new earth are we to have a new hell, or are we to



The Hope of the World.
(From the painting by Harold Copping.)

“ FIT LY F R A M E D T O G E T H E R ”

behold the City of God—the new Jerusalem—coming down from Heaven prepared “as a bride adorned for her husband ?” Is the city of God to be built in China ? Or are they to carry forward that stupendous armament factory whose plans were laid down already before the war, and also to build the doctrine of force into the hearts and minds and souls of the greatest race upon the whole earth ?

We cannot build the City of God without Asia. And it is a happy thing to remember that in India and China, as in Africa and Madagascar, and the South Seas, we have already the initial foundations of the outer walls of that city in the church in the mission field.

These brown and yellow and black Christians are our allies in facing the task that lies before us.

To-day, as never in history, the world is one in a sense that what is done in London to-day is discussed in Shanghai to-morrow, and that cable and telegraph lines, steamships and railways give us a common consciousness. Yet to-day the world is divided in war on a scale unequalled in history. And as Lord Bryce has reminded us, the one hope of a secure foundation of peace in this divided world, is the extension throughout that world of the principles of our Lord and Saviour Jesus Christ.

We can trust Him to accomplish His Divine Will for building the City through us, or we can trust Him for nothing. We are called to take large and long views ; to have great courage ; to be ready for utter sacrifice, and to have an absolute faith in the power of Christ to make all things new.

To achieve this tremendous task we need simply that leadership which belongs both to the quality and the duty of every person who is Christian in the great primitive essential sense—a new man taking his lead from God in

BUILDERS IN THE WASTE

Christ—abandoned to God for His purpose at whatever cost and therefore essentially a leader himself.

Money, organisers, the influence of eminent men, will only serve us as they are the instruments of Christ. The task to which we are set can only be faced and overcome by men living in intimate dependence upon the God Who is the express image of His Person, and Who, in the last hours of His apparent defeat, rallied the new men he had created, saying “Be of good cheer. I have overcome the world.”

War has shattered things that are visible ; Rheims is in ruins ; yet “the City of God remaineth,” and the Lord of that City has said, “All power is given unto me.”

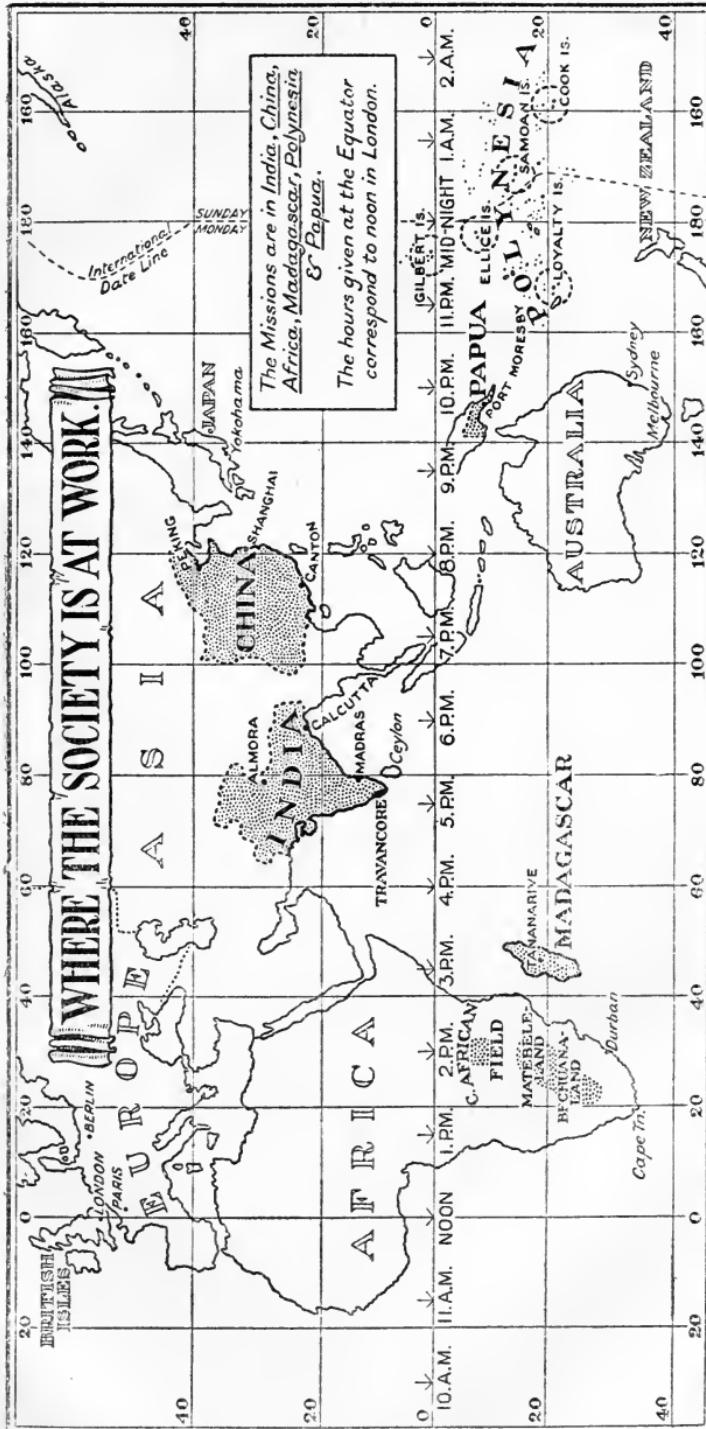
“Ye that are men now serve Him
Against unnumbered foes.”

“*Some day we shall stand in Eternity and look back on Time. How ashamed we then shall be of any unfaithfulness.*”—JAMES GILMOUR.

WHERE THE SOCIETY IS AT WORK.

The Missions are in India, China,
Africa, Madagascar, Polynesia,
or Papua.
The hours given at the Equator
correspond to noon in London.

The hours given at the Equator correspond to noon in London.



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THOMAS PRATT, Esq., 76, Pitt Street, Sydney.

Bankers of the Society:—The Bank of England, London, E.C.

*Contributions in aid of the Society will be thankfully received by
the Home Secretary at the Offices of the Society, 16, NEW BRIDGE
STREET, LONDON, E.C. Post Office Orders may be made
payable at the GENERAL POST OFFICE, London, and Cheques crossed
“BANK OF ENGLAND.”*

TELEGRAPHIC ADDRESS “Missionary, Fleet, London.”

TELEPHONE “13737 Central.”

GENERAL STATISTICAL SUMMARY.

MISSION-ARIES.	MISSION-ARIES.	NATIVE AGENTS.	SUNDAY SCHOOLS.	DAY SCHOOLS.				Local Con-tributions.															
				BOYS.	FEES.	SCHOLARS.	FEES.																
1. NORTH INDIA	22	24	8	51	55	28	100	830	2694	39	1961	52	4414	3599	5	34	2000	286	12	2	£33,587 15 9		
2. SOUTH INDIA	33	19	12	127	458	72	194	3022	33901	301	8468	407	12725	3872	7	2	49	4442	755	8	6	18,328 10 2	
3. TRAVANCORE	11	3	21	269	457	88	72	11359	75195	418	17286	245	13801	1150	12	11	57	4922	87	13	6	13,331 5 11	
4. CHINA	32	11	147	118	44	75	8214	3257	44	2673	75	2202	3634	3	7	32	1373	2154	17	0	2049 3 10		
5. AFRICA	24	4	7	623	..	..	..	6789	11806	87	4404	*315	16119	1933	0	6	..	..	..	..	..	894 15 8
6. MADAGASCAR	20	6	437	2309	143	51	29705	143697	591	30757	97	3143	260	8	2	3	2819	57	12	9	7266 10 8
7. WEST INDIES	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. POLYNESIA	32	6	373	637	..	..	..	22400	52360	336	19998	415	14862	371	18	6	212	8080	164	10	0	18771 15 4
TOTALS	210	94	369	4163	1231	232	492	82319	322010	1816	85547	1606	67566	14821	16	3	387	23636	3506	13	11	33587 15 9	

Local Contributions
 School Fees
 Medical Mission Receipts

† Total raised at Mission Stations

* Mixed Schools excepting Tiger Kloof. † The amount shown in Inctue and Expenditure Statement for 1914-15 was based upon incomplete returns.

STATISTICS OF MEDICAL MISSIONS.

STATIONS,	Fully Qualified Medical Missionaries,	No. of Missionary Nurses.	No. of Hospitals including Leper Asylums.	No. of In-patients.	No. of Out-patients.	No. of Dispensaries.	No. of Assistants.	Receipts in Fees.	Other Local Contributions.		
									£	s.	d.
NORTH INDIA—									125	12	9
Jiaganj	..	2	1	10	34	15210	20549	..	52	1	8
Kachhwa	..	2	..	3	66	10046	29122	..	2	2	2
Almora	..	1	..	2	15	232	4057	..	1	26	13
SOUTH INDIA—											
Jammalamadugu	..	2	1	5	103	1229	14621	..	..	27	10
Erode	1	1	Not opened.	43144	..	..	..	8
Chikka Ballapura	..	2	..	..	..	602	5556	..	207	19	5
TRAVANCORE—											
Neyoor	..	2	..	..	13	177	4112	155553	..	..	..
CHINA—											
Hong Kong	..	1	1	4	150	1330	11061	26094	..	18	1524
Hweianhsien	..	1	..	1	50	356	2150	13790	..	7	420
Changchowfu	..	1	..	1	62	432	2780	11164	..	9	12
Tingchowfu	..	2	..	1	30	191	1688	16082	..	7	0
Shanghai	..	2	2	2	110	1825	..	91963	..	18	268
Hankow	..	3	1	2	85	1159	..	33718	..	25	6
Wuchang ¹	..	2	..	2	80	421	1815	9283	..	2	0
Hwangpei	1	40	515	..	10032	..	9	221
Shaoikan	..	1	1	2 ²	230	948	..	33035	..	4	3051
Tsaoishih	..	1	..	2	37	490	..	9226	..	7	5
Tientain	..	1	..	1	38	277	6524	23238	..	10	1580
Shaochang	..	1	..	2	40	361	..	5284	..	7	15
Tsangchow	..	2	..	3	110	814	4583	13121	..	7	17
Peking	..	5	..	2	86	No returns.	..	..	6	..	0
CENTRAL AFRICA—											
Kawimbi	..	1	..	..	1	8	25	712	1353	..	..
Kambole	2	2	1200	1200	1	..	..
MADAGASCAR—											
Fianarantsoa (Lepers)	1	43	40	..	..	..	..
Totals	55	1562	15638	237556	595889	30	156
										913	0
										5	12418

[Included in next column.]

£ s. d.

52 1

2 2

26 13

4 0

30 0

0 0

1348 0

8

¹ Men's Hospital closed from July. ² Includes Leper Asylum.

^a Does not include Leper Asylum.

The Watchers' Band

(Prayer Union of the London Missionary Society)

OBJECT

To band together in one fellowship of prayer all workers and friends of the London Missionary Society at home and abroad.

No pledge is asked of the members as to the exact times.

The following method is **suggested** whereby each of the Society's mission fields may be remembered in prayer monthly, the first week beginning on the first Sunday of the month, and so on through the four weeks. When a fifth Sunday occurs, it is suggested that Home Workers, other Societies and Missions be remembered.

FIRST WEEK	SECOND WEEK	THIRD WEEK	FOURTH WEEK	FIFTH WEEK
India	China	Africa and Home Workers	Madagascar Polynesia New Guinea British Guiana	Home Workers

CONTRIBUTIONS

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 16, New Bridge Street, E.C.; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

WHEN TO REMIT.—It is particularly requested that moneys for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts.

TO LOCAL TREASURERS.—Treasurers' statements which are balanced by remittances at different dates should be accompanied by a dated list of remittances. If any gifts are designed for a special object, full particulars of the place and purpose should be stated.

All orders for Collecting Boxes, Cards, Magazines, etc., should be addressed to Mr. Basil Mathews, M.A., Editorial Secretary, 16, New Bridge Street, E.C.
Telegraphic Address: MISSIONARY FLEET, LONDON.

LOANS TO THE SOCIETY

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

Letters should be addressed to the Treasurer, L.M.S., 16, New Bridge Street, London, E.C.

STATEMENT, 1914-15.

Cr.

1913-14. By—

£152,659. EXPENDITURE for 1914-15 ..	..	..	..	..	..	£148,221 17 3
54,305. Received and appropriated at Mission Stations ..	..	..	..	..	..	57,289 12 4
72,570. £100,000 Appeal Fund carried to Deficiencies Account (see below) ..	..	..	..	..	..	205,511 9 7
Investment on account of—						10,860 6 10
(a) Mission Property Insurance ..	..	..	..	..	..	240 17 3
(b) Staff Guarantees ..	..	..	..	..	..	25 0 0
						<u>265 17 3</u>
						<u>£216,637 13 8</u>

ACCOUNT.

By—

Expenditure on account of—

Legacy for Superannuated Missionaries ..	..	..	..	..	..	..	£500 0 0
India Buildings ..	..	..	..	..	..	..	255 0 0
Livingstone Fund ..	..	..	..	..	..	..	639 18 0
British Guiana Fund ..	..	..	..	..	..	..	230 15 0
Angas Fund for Papua ..	..	..	..	..	..	..	1,304 0 0
Supported Missionaries Funds ..	..	..	..	..	..	..	125 0 0
China Evangelistic Work Fund ..	..	..	..	..	..	..	1,000 0 0
							<u>4,054 13 0</u>
							<u>£4,054 13 0</u>

DEFICIENCIES.

By—

Deficiencies from years previous to 1913-14 ..	..	..	..	..	..	..	..	£70,255 18 7
Deficiency for 1913-14 ..	..	..	..	..	..	..	..	17,502 12 8
Ditto, for 1914-15 ..	..	..	..	..	..	..	..	18,132 3 0
								<u>£105,890 14 3</u>

FUND.

By—

Expenditure for 1914-15	£17,409 1 9
----------------------------	----	----	----	----	----	----	----	----	----	-------------

EXPENDITURE SUMMARY.								
(a) General Expenditure	£148,221 17 3
(b) On account of Special Funds	4,054 13 0
Received and appropriated at Mission Stations	57,289 12 4
								<u>£209,566 2 7</u>
Arthington Fund	<u>£17,409 1 9</u>
(a) Also £542 6s. 5d. included in Expenditure Statement for 1913-14.								
(b) £1,823 11s. 7d. has been provided by realised investments.								

May 5th, 1915.—We have examined the above account with the books of the Society and hereby certify the same to be correct in accordance therewith.

(Signed)

WILLIAM EDWARDS,
HORACE G. HOLMES (Chartered Accountant),

ARNOLD PYE-SMITH,

Hon.
Auditors.

WHAT CAN I DO ?

≡

STUDY MISSIONS ; PRAY FOR MISSIONS ;
GIVE AND WORK FOR MISSIONS.

Suggested Expression work for :—

1. A MINISTER.

Refer constantly in preaching and in prayer to the expanding force of Christ's Kingdom and to the greater hopefulness for humanity which the Gospel creates.

Read Missionary books ; they can be borrowed from the Society's Library on payment of carriage and the purchase of catalogue, 6d.

Encourage in every way those in the Church who are earnestly working for Missions.

Adopt the small Exhibition plan. The preparation of the stewards will be a delight and a permanent gain. Text books on all Fields are provided for these purposes.

Use the full edition of the Annual Report as an armoury of facts on the Fields.

Encourage and fortify the Collectors of Missionary subscriptions. Meet them before they commence collecting to remind them of the answers they should give to enquiries and criticisms.

Give one evening a month to a Missionary Prayer Meeting.

Announce each Sunday the subject for prayer during the week, as given in the Watchers' Band plan. An increasing number of Churches give the country for the week on the printed notice.

2. A SUNDAY SCHOOL SUPERINTENDENT.

Refer frequently in prayer and speech to the worldwide Kingdom and its inevitable victory in meeting the needs and enlightening the darkness of all men.

Use the magnificent new cheap literature: *e.g.* the "Talks" and "Yarns" series.

Arrange for periodical Missionary addresses.

Assist young people to prepare at least once a year some Missionary dialogue or cantata. A list can be procured gratis from Headquarters.

Present in diagrammatic form to the scholars the progress they are making in the collection of money; the thermometer plan is good. New ideas will be welcomed.

Collecting boxes are used in most schools. It might be considered whether the new class envelopes are not better and safer. Experience generally shows that they are. A specimen will be sent if desired.

Fix at least one Missionary Lantern lecture for the winter.

3. THE SUNDAY SCHOOL TEACHER.

Read "The Chronicle," it contains endless material to illustrate the perpetual conflict between truth and error in the larger world.

"News From Afar" should reach all the scholars. If there is no agent in the school for its distribution, get copies direct from the Mission House, price ½d. monthly. It is brightly illustrated, and usually contains at least one picture big enough to be made the subject of a lesson to the class.

Borrow recent Missionary books from the Lending Library. (Catalogue 6d. confers membership.)

Adopt the Study Circle method for older classes. Particulars will be sent on application.

For Teachers, Brigade Captains, or Scout Leaders a new literature is available. The excellent series of text books, "Talks on Africa," "Talks on China," "Talks on the Victories of Love," etc., 6d. each, postage 1d., should be consulted; each book is a splendid equipment for a speaker to the young and adolescent. The new "Yarns of South Sea Pioneers," "Yarns on Heroes of China," and "Yarns on Heroes of India," 6d. each, also meet that need admirably.

4. A LAYMAN IN OFFICE IN THE CHURCH.

Give the help of my experience and position to all existing missionary organizations in the Church, especially for organizing a personal canvass of all Church members.

5. A MISSIONARY SECRETARY.

The collecting of small sums periodically is very important. It often enables those who cannot give subscriptions at one time to give substantial help.

The new collecting box, with Mr. Copping's delightful picture ("The Hope of the World") on the front, has been produced specially to facilitate such collections.

Appeal earnestly for an increased circulation of the Missionary Magazines.

Distribute specimens and order forms at the end of the year. See that nobody in the Church is overlooked, that all receive news in some way or other, and that all are given the opportunity of helping.

An Exhibition in any one Church can be made very successful; it need not be large, and it does not cost much.

See that every form of appeal has its due place, *e.g.* New Year's Offering, Collection for Widows' and Orphans' Fund in January, collection of Annual Subscriptions in March, etc.

Every Secretary should have a copy of "Collectors' Aids," recently published and obtainable free.

Prepare early and with increasing carefulness for the Anniversary services.

Make known the possibilities of the Watchers' Band, Study Circles, the Lending Library, and a Women's Auxiliary, if they are not apparent already. Particulars under each head can be supplied on application.

6. BROTHERHOOD OFFICER.

Procure copies of the "Universal Brotherhood," quarterly, four pages octavo, for free distribution among members of the Men's meeting.

A strong Men's meeting can easily carry through a small Missionary Exhibition.

The Home Secretary will be glad to hear from Missionary workers of new ways of helping, and of improvements in the old ways.

Catalogue of Publications on application.

GRIPPING BOYS & GIRLS OF ALL GRADES.

NEW BOOKS FOR TEACHERS, Etc.

For Workers Among Boys.

Yarns on Heroes of India

By J. CLAVERDON WOOD

With Notes and Suggestions by
STANLEY NAIRNE, M. A.

6d. net.

By post, 7d.

Yarns on Heroes of China

By W. P. NAIRNE

With Notes and Suggestions by
F. DEAVILLE WALKER

6d. net.

By post, 7d.

Yarns on South Sea Pioneers

By BASIL MATHEWS

6d. net.

By post, 7½d.

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For Senior Boys & Girls, & General Readers.

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[Illustrated.]

By **BASIL MATHEWS**
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**A new book on the meaning of the
British Empire, and especially our rule
in India.**

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writes :—

“This book seems to me well fitted to produce in the
mind of public schoolboys a right sense of our great
heritage from the past and of our Imperial responsibilities.
I should like to see it in their hands ‘Lest we forget.’”

For Boys and Girls.

John Williams

*[Beautifully Illustrated by
ERNEST PRATER.]*

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“Mr. Basil Mathews has followed up his brilliant
'Livingstone the Pathfinder' with his equally stirring and
original missionary biography. [There are 33 illustrations;
18 by Ernest Prater, 4 in colours.] Young readers will
read on entranced, and lay down the book with a new
admiration for missionaries and their work.
Packed with human and exciting incidents.”

The Christian World.

“It is one of the most fascinating Missionary Books
I have read.”

REV. CAREY BONNER.

For Teachers of Primary Children.

The Book of Island Babies

By MARY ENTWISTLE,
Author of "TARO," "THE BOOK OF BABIES," etc.

56 pp., 8 Illustrations, Paper Covers.
6d. net. By post, **7½d.**

Stories suitable for reading or telling to tiny children, though the book may also be given to children of six to eight to read. Babies from Madagascar, Ceylon, South Seas, etc., form the subjects.

For Teachers of Juniors.

Talks on Victories of Love in Many Lands

By A. E. CAUTLEY
6d. net. By post, **7d.**

Splendid Talks for Leaders and Teachers of Classes of Juniors on Heroes and Heroines of Campaigns of the Gospel of Peace in many lands. To grip the interest of the child, to widen his sympathy and knowledge, and to strengthen his whole character, use "Talks on Victories of Love."

Chalmers

The Peace Scout

By MABEL LINK

6d. net.

By post, **7d.**

Story Outlines for Teachers of Juniors, with Introduction by Emily Huntley. Stories that will grip the attention of the Children. Illustrated.



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ONE OF THE PICTURES IN "CHALMERS THE PEACE SCOUT."

Publication Dept., London Missionary Society, 16, New Bridge Street, E.C.

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NO LEGACY can be more unfortunate than to provide or assist in providing for a badly-built Organ. It is at all times difficult to sell or exchange an Organ once it is installed. There is therefore strong temptation to spend money on efforts to remedy the deficiencies of an unsatisfactory instrument.

A poor Organ always means inferior music, and more often than is generally suspected, is the cause of misunderstandings and dissensions on the musical side of Church life.

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Built in 1877.

ST. ANDREW'S HALL, GLASGOW.—"It gives us peculiar satisfaction to state our opinion that, although by no means the largest, the Organ is by many degrees the finest concert instrument yet erected in Great Britain."—HENRY SMART and W. T. BEST, 12th December, 1877.

Built in 1905.

GLASGOW UNIVERSITY.—"The new Organ erected in the Bute Hall of the University of Glasgow was inaugurated yesterday afternoon. Built by Messrs. Lewis & Co., Ltd., London, who have recently introduced to Glasgow several notable examples of their industry, the new instrument is at once a splendid ornament to the magnificent Hall in which it stands and probably the finest from the purely musical standpoint which the firm have erected in any part of Scotland."—*Glasgow Herald*, 27th October, 1905.

Re-built in 1914.

MANCHESTER TOWN HALL.—"The visit of Professor Swinnen, the famous organist of Antwerp Cathedral, to Manchester on Saturday was a pronounced success. The Organ in the Manchester Town Hall is the finest in the country, and a crowded audience was entranced by the delightful recital. Hundreds were unable to gain admission."—*Daily Dispatch*, 12th April, 1915.

Built in 1915.

PENGE CONGREGATIONAL CHURCH.—"The Organ, said to be one of the finest in the neighbourhood, was built by Lewis & Co., Ltd., and does even them infinite credit."—*Penge and Anerley Press*, 27th February, 1915.

SIR JOHN URE PRIMROSE, Lord Provost of Glasgow: "The instruments in the City Hall, in the Art Galleries, in the University, and in the St. Andrew's Halls will remain as memorials of your work; which reflect the highest credit on your workmanship and skill."

MR. J. T. PYE, F.R.C.O.: "Nothing could be more artistic and beautiful. I believe this 2-Manual Organ will QUITE outclass a large number of good 3-Manuals, both for variety and power."

MR. ENOS J. WATKINS, F.R.C.O.: "The tone throughout is beautiful, and the materials of the very best. In my opinion your Spotted Metal Work will last twice as long as the ordinary Metal Work of other builders."

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MR. H. R. ELLIS COKER: "You have certainly made a very good job of the instrument and it speaks well for the care you take with work entrusted to you."

A FEW OTHER EXAMPLES OF LEWIS' ORGANS.

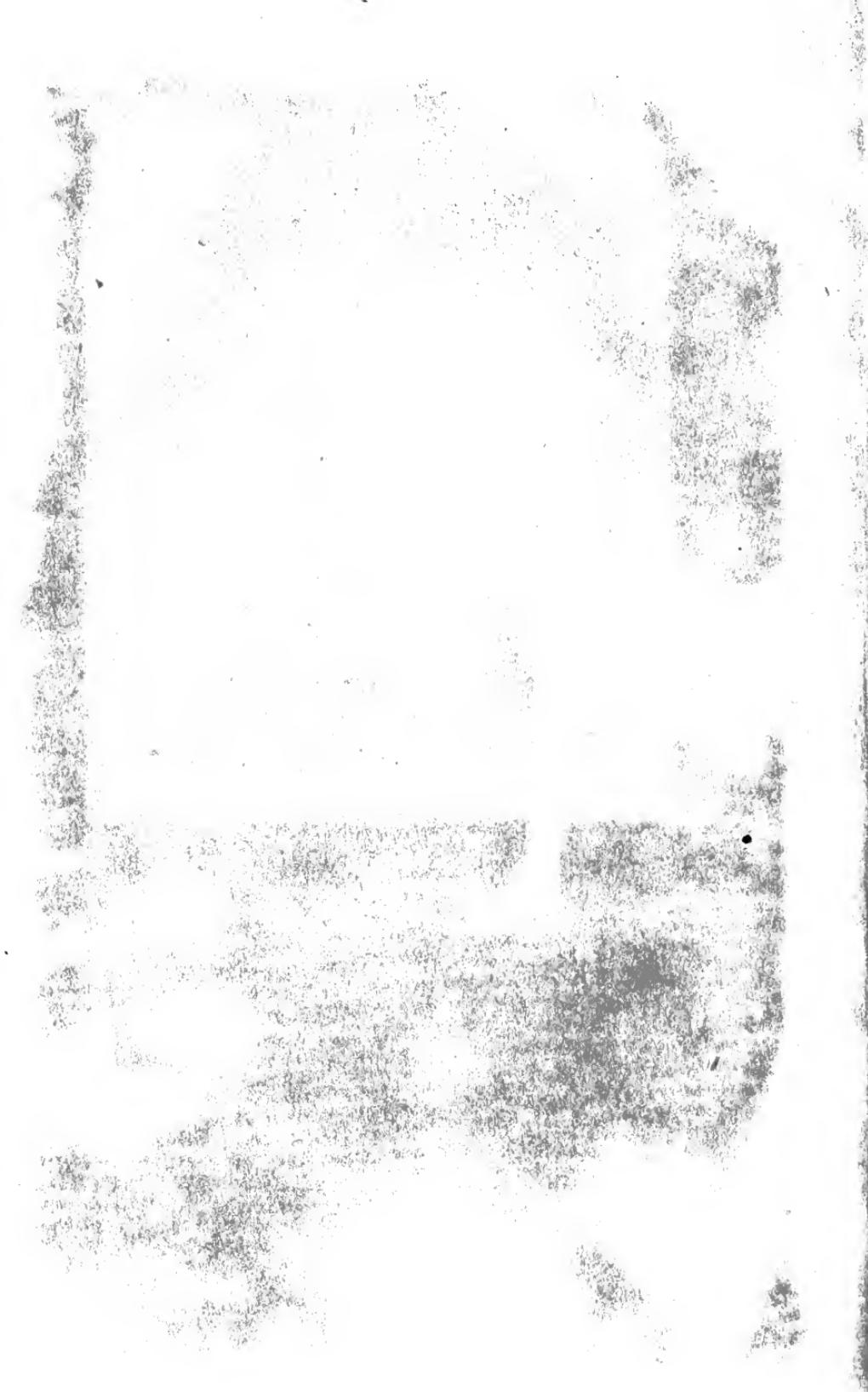
London: Christ Church, Westminster Bridge Road; Welsh (C.M.) Chapel, Islington; Westbourne Park Chapel; Rotherhithe Great Hall; The People's Palace. **Aberdeen**: East U.F. Church. **Ashton-under-Lyne**: Albion Church. **Belfast**: First Presbyterian Church. **Bournemouth**: Richmond Hill. **Eton College**: Lower Chapel. **Harrow Schools**: Speech Room. **Hull**: Brunswick Chapel. **Garston**: Island Road. **Heswell**: Wesleyan Church. **Stockport**: Sunday School. **York**: Priory Street.

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